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SOCIETY

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Qui Vives.
 Miss Kathleen Jameson entertained the Qui Vives yesterday afternoon, naming her guests of honor Mrs. Reagan Ferguson, the new bride of the city, and Miss Ruth Atterbury of Greenville, Miss. The parlors were pretty in ferns, and gay with the merry players of Rook. Six tables were used. After the playing covers were laid and a two-course luncheon served. The out-of-town guests were Mrs. E. B. Frank of San Antonio and Miss Zena McMeans of Galveston. Miss Jameson was assisted in entering by her mother and sister, W. G. Jameson and Mrs. Lev. Merick.

Elks' Hallowe'en Dance.
 The dance given by the Elks at the hall celebrating Hallowe'en night, was an informal and enjoyable affair. The hall in itself is beautiful and needed no decorations. The fifty couples of Palestine's beautiful women in evening dress and gentlemen in dress suits presented a graceful and charming scene to all observers. The chaperons were: Mr. and Mrs. Lev. Frederick, Mr. and Mrs. John Kolstad, Mr. and Mrs. W. H. Longmoor. There were twelve regular dances and four extras. Mr. Foy was the genial manager of the affair. This, as all the entertainments ever given by the Elks, was a grand affair, full of pleasure to all attending.

Birthday Outing.
 The pretty country home of Mrs. Wm. Branagan and Miss Marie Cronin was an ideal spot for a birthday outing on Saturday afternoon, when their little cousin, Miss. Andrene Ormond, invited her friends to this pleasant retreat, the occasion being her birthday. The happy crowd were transported by automobiles to the delightful woodland scene. The lawn was gay with voices of children, and the cozy, open fires made cheer within. Hunting fruits of the woods was a special game—pergimmons and nuts and woodland leaves of brown and gold. A delicious luncheon was served, and the crisp country air lent added enjoyment to this. The honoree was the recipient of beautiful gifts.

The Library Board.
 The regular meeting of the Library Board was held this morning at 10 o'clock at the library rooms, Mrs. I. S. Dallam, president, presiding. Not much has been said about this splendid organization lately, but nevertheless the library is growing steadily, and has more subscribers than ever in its history.

Will Meet Friday.
 The Woman's Guild of the Episcopal church will meet at the rectory Friday afternoon at 3 o'clock.

Mrs. I. S. Dallam, President.
 Mrs. A. R. Howard, president of the state division of the United Daughters of the Confederacy, was the guest of Mrs. H. H. Hawkins this week, and the program for the mid-winter meeting was made out. Mrs. Howard returned to her home on Wednesday. From Sunday's Marlin news in the Houston Post.

Mr. and Mrs. Reagan Ferguson ar-

rived Monday night from their bridal tour of Old Mexico. They are "at home" with Mr. Ferguson's mother on Royal street, and all together form a happy family.

Judge J. F. Watts went over to Dallas Friday, returning Monday night, accompanied by his wife and little granddaughter, Anabel Thomas.

Miss Mary Eason has returned from a visit to Dallas.

Miss Gene McDermott has returned from Dallas.

Miss Annie Ward, after a visit to Palestine friends, has returned to her home at Houston.

Mr. and Mrs. John Worrall of Houston visited Mr. and Mrs. G. H. Turner the first of the week.

Mrs. T. W. Smith has returned from Frankston, where she attended the fifth Sunday meeting of the Baptist Carey Saline Association. While there she organized a Ladies' Aid Society of the Baptist church. She reports a pleasant visit with Frankston people.

Miss Ruth Atterbury of Greenville, Miss., is the guest of Miss Kathleen Jameson.

THE WIFE OF MARCIUS
 Will Be Feature Film in Motion Pictures at the Lyric Tonight.

The management says: Clarke and Adler amused and entertained another large audience at the New Lyric Theater last night. As a special feature the management had the little German band to render musical selections outside and inside the theater from 7:30 to 8:30 p. m. that were greatly enjoyed. This little band will give a free concert in front of the Lyric again tonight.

The feature film in motion pictures to be exhibited this evening is "The Wife of Marcus," a beautiful portrayal of Roman history—a clean, clear theme of love, war and intrigue, and the predominating of the nobler principles of man and womanhood. No one should miss seeing this wonderful picture.

A bottle of Prickly Ash Bitters kept in the house and used occasionally means good health to the whole household. Bratton Drug Co., Special Agents.

High School Benefit.
 You certainly have heard about the benefit to be given at the Gem Theatre next Friday night for the basketball team of the Sophomore Class of the Palestine High School. A fine musical program has been arranged, which will be announced in tomorrow's paper. Be sure you do not make a date for that evening.

The kidneys are small but important organs. They need help occasionally. Prickly Ash Bitters is a successful kidney tonic and system regulator. Bratton Drug Co., Special Agents.

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THE BIBLE A BOOK OF INVITATIONS

LARGE AUDIENCE LISTENS TO HELPFUL SERMON AND SOUL-STIRRING MUSIC—THE LADIES' QUARTETTE DELIGHTED ALL.

Another large congregation gathered at the Christian church last night. Mr. Shelton had charge of the choir, and the song service was said by many to be the best of the entire meeting. The special number was rendered by the Ladies' Quartette of the Christian church, Miss Teamer and Mesdames Karn, Welborn and Perkins, and was a sermon in itself. The hearts of all were captivated by this "Gospel in song."

The speaker of the evening was Rev. Allan Crabtree of the Congregational church, who preached a helpful sermon on the subject of "The Bible a Book of Invitations." He took his text from Matt. 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Rev. Crabtree said, in part: An expository analysis of this most illuminating and soul-inspiring appeal of our Lord Jesus Christ, to all who labor and are heavy laden, has, throughout the Christian era proven men, even of those who are known to be His humble and learned servants. The pastor of this church told me just recently that one of the greatest privileges of his life was to hear the Rev. Dr. G. Campbell Morgan of London this last summer, at Winona Lake, Ind., preach for one hour and a half from this text.

Tonight we are simply to look for a little while at some truths which lie upon its surface. The appeal, you know, is to those who labor and are heavy laden. The significant fact is recorded that the Jews, to whom this appeal was first made, are a people who are ignorant of God's righteousness, and "going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:3-4.) And how heavy laden are those hearts who have not even until now believed and received Him who alone can satisfy every legitimate demand for poor fallen and forlorn humanity, whether it be Jew or Gentile. The appeal is also in accord with the whole Bible, proving the Bible from Genesis to Revelation, inclusive, to be a book of invitations to all men alike, for all alike need the one blessed Savior.

Listen: The first word in the text says "Come." God said to Noah, before the awful judgment of the flood came upon the earth, "Come thou and all thy house into the ark." Centuries later, to Israel, through the great evangelical prophet Isaiah, He said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." Again He said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price." And this first word in the first appeal of our Lord Jesus Christ to you who are here tonight is found to be reiterated over and over again by Himself and the evangelists of His manifold grace in the gospel: "Come and see," "Come and drink," "Come, for all things are now ready," "Who-soever will, let him take the water of life freely."

It is worth while for us to consider the fuller expression found in the text and in all the invitations of the Bible, the thought of what it means to come. "Come unto me," Christ says. Dr. Anderson would not tell you to come unto or into the Christian church; these other brethren present would not tell you to come unto or into the Methodist, Baptist, Presbyterian, Episcopalian or Congregational church. No true servant of God will tell you that the church to which he ministers is that which he holds up to you in the blessed gospel invitation. As has already been emphasized in this union revival, it also does not mean that the invitation is to come unto the great doctrines of the Bible, but rather to the one great Personage, to which all true churches of His own and all the doctrines of His verbally inspired word testify that in all things. He is pre-eminently and only the One to whom we should come. Doing this, the church and the doctrines will not be neglected, because they belong to Him, and if you will come unto Christ Himself, as your personal sinner on Calvary's cross and risen Lord, you will be glad to take your

place in the church and to learn the great doctrines of His word.

The text suggests three important rests for those who come unto Christ in a three-fold sense. First, the rest which is referred to as a free gift. "Come unto me, and I will give you rest." (See also Rom. 6:23, R. V.; John 10:28; Eph. 2:8-9; 1 John 5:11-12.) All of these references have to do with eternal life and salvation. So the first rest found in Christ is the rest of salvation, which is a free gift to those who will take it by faith, or by believing and receiving the Lord Jesus Christ as a personal Savior from all sin.

Secondly, Christ says in the text, "Take my yoke upon you." Dear friends, this means that we need something more than the rest of salvation, by trusting Christ as our Savior, does it not? It means that Christ is a burden-bearer as well as a sin-bearer. Just as the yoke is placed upon the ox for service in carrying heavy burdens, so Christ has a yoke for each of us—not to make burdens heavy, but to make them light, if we are willing to be His servants. Take Christ's yoke upon you and you will enjoy the rest of Christian service. Otherwise, your burdens will be heavy and you will continue to labor and to be heavy laden.

Last, but not least in importance, is the other rest which is so essential for all Christians to have all the days of their pilgrimage here, even until the Lord shall come. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest (the rest of salvation); take my yoke upon you (the rest of service); and learn of Me." Here we find that Christ not only seeks to be our sin-bearer and burden-bearer, but He also would be our teacher. Christ as our teacher wants us to have "the rest of resignation." Before He uttered the words of the text He was morally rejected by His own people in the flesh, whom He loved and over whom He wept bitter tears, but the context reveals Him saying, "Even so, Father, for so it seemed good in thy sight." He was resigned to the Father's will, and He says "Learn of me."

Can you, can I say tonight that the rest of salvation is yours and mine? That the rest of service is yours and mine? And also the rest of resignation? The first is by receiving Christ by faith, the second is by being yoked together with Him in His service, the third is by learning of Him as the only perfect teacher and in His own order, which is: First, He must be our Savior; secondly, we must be His servants, then He is willing to be our teacher, and we shall experience these three blessed rests.

The service tonight will begin promptly at 7:30. All singers are urged to attend and help in the service of song.

Reporter.

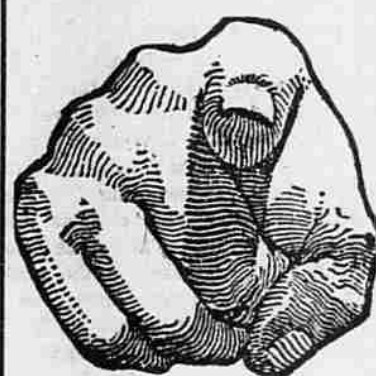
To the Members of the Baptist Church.

We, your pulpit committee, will report and make recommendations for a pastor tonight at the business meeting of the church. Let every member be present.

(Signed): J. C. Duncan, chairman; Prof. H. C. Jameson, B. F. Rogers, D. M. Shepard, Mrs. Mary Melton, Mrs. C. Winston Herrington.

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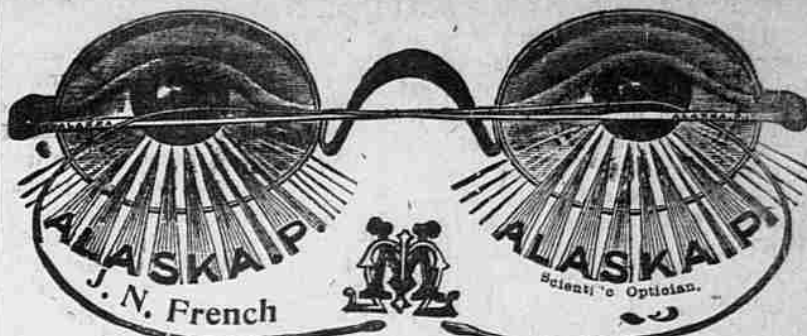
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